VOL. XIV. NO. 7.

THE American Missionary.

"GO YE INTO ALL THE WORLD AND PREACH THE GOSPEL TO EVERY CREATURE."

MISSIONS & SCHOOLS AMONG THE FREEDMEN AND ABROAD.

HE HATH SENT ME,...TO PREACH DELIVERANCE TO THE CAPTIVES...TO SET AT LIBERTY THEM THAT ARE BRUISED.

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AMERICAN MISSIONARY ASSOCIATION.

FREEDMEN.

VIRGINIA.

Faith and Danger.

A lady in Virginia writes:

The clouds have brightened since I last wrote. My health is much better, so that I have almost forgotten that I have been sick. The storm of wrath has somewhat abated, but I am at times annoyed a little by half drunken men and boys, at night, around my house. Last Saturday night, mud was thrown against the newly painted front of my house, and some of the palings torn from the neat little fence. It was after ten o'clock and I at first felt frightened, but remembered David's "Thou shalt not be afraid of the terror by night," and so, repeating the Psalmist's trusting words: "I will both lay me down in peace and sleep, for thou, Lord, only makest me to dwell in safety," I fell quietly to sleep.

NORTH CAROLINA.

A NEW CHURCH.

Our esteemed missionary at Wilmington, Rev. Mr. Blake, has been spending a Sabbath in Dudley, N. C,, and sends us the following sketch of the young church there, the first Congregational church among the Freedmen in the State. Our readers will be interested in what he says of it, and of the place and people.

DUDLEY, May 23, 1870.

THE PLACE.

Dudley is on the highest point of land on the Wilmington and Weldon railroad, and about midway between the two places. It is a Republican center, and has some freedmen of more than usual intelligence and character. One of these is a county commissioner; one is a magistrate.

BEGINNINGS AMONG THE FREEDMEN.

The attention of the A. M. A. was called to the place by Mr. Granderson, a young colored man from Oberlin, who was teaching a school here. A year ago the Association, with funds given for the purpose, purchased several hundred acres of land for the Freedmen, and sent Mr. John Scott, of Connecticut, to survey and sell the land, and take charge of the school and missionary work. Mr. Scott and Mr. Granderson are the workers here.

The school soon numbered nearly a hundred, and has made good progress. The religious meetings soon became full, and the Spirit of God was present, and has continued so for many weeks.

CHURCH NEEEED AND FORMED.

The position was favorable for the experiment of a Congregational church. There was no church for the Freedmen of any denomination in the place. The members of different churches were ready to unite in a Union church, and to appreciate an intelligent and quiet worship. The church was organized on the 9th of March last, and now has 26 members. Others will unite with it soon.

No human mind can measure the influence which, under God, such a church

here may exert. It will mould, in a great measure, all the young people in the school, and the school will furnish teachers for all the surrounding region.

DIFFICULTIES.

Our friends at the North cannot know the difficulties of Congregationalism here. There is a Methodist church, so called, in almost every neighborhood in the South, and the adults are strongly wedded to their own wild and heathenish forms of worship. Their views of the doctrine of spiritual influence are most fallacious. They imagine that the wild excitement which leads them to dance, shout, wail and go into convulsions, and which is unquestionably demoralizing and licentious in its tendencies, comes of the Spirit of God. It cannot be expected that these views can soon be changed among a people, the great majority of whom cannot read, and will never learn—(I am speaking of adults)—and whose preachers, many of them, are utterly ignorant, and yet teach the people that they preach by divine inspiration.

PERMANENT INFLUENCE.

But while Congregational churches must not be expected to multiply rapidly, the importance of those which can be maintained is beyond computation. They will infuse their intelligence and spirit into existing organizations, and the next generation will begin to show their power. This it is which attaches so much interest to the church here, and made the Sabbath yesterday so delightful. I preached twice to attentive listeners. I was in their Sunday School and Bible class, and heard their prayers and songs. I believe the church will live, and throw its influence far and long.

A CHURCH BELL NEEDED.

I wish some good friend of the freedmen would give this church a bell, to ring out on the still air of the Sabbath, the call to worship. It was so still between the services here yesterday I could have easily imagined myself in an absolute solitude.

STRUGGLES FOR HOMES.

Much of the land purchased here has been bargained to men who have put up their houses, and are struggling bravely to meet their payments and have homes for their families. Some of them come here stripped of every thing by robbers. The story of their former wrongs, and present trials and joys, would touch hearts not over soft. If our friends in the North only knew how much good they could do by INVESTING money in the very cheap lands here, and selling to the Freedmen on credit, they would most gladly embrace the opportunity.

HENRY B. BLAKE.

A REVIVAL.

BEAUFORT, N. C., 5th April, 1870.

There is now in progress here the most powerful revival which has been felt since the war. The feeling is exceedingly deep and earnest and the excitement is of the highest and wildest character.

EMOTIONAL RELIGION.

Meetings are held in the Colored Methodist church every night in the week, and continued till 12 o'clock, or even later. The exercises are of the most emotional and demonstrative kind. Women go into a perfect frenzy of excitement and roll on the floor for two or three hours together, screaming and crying "Lord take me," "Jesus save me," till utterly exhausted they fall asleep, or experience something which they call "coming through," when they jump up in an ecstacy of joy, and shouting "glory, glory, hallelujah," at the top of their voices, till they are hoarse run all over the house, hugging indiscriminately every man, woman and child white or black, that they may come to and telling them with the most extravagant gesticulations that "Jesus died f

me," "Jesus is a precious Savior!" Men walk all round the house, on their knees, praying and shouting with the full compass of their voices, clapping their hands violently, while the responses—the "amens," "Do Lord," "Yes, Yes," "Just now Lord," "Glory, Glory," &c., in endless amount and variety, come up "like the sound of many waters," from every part of the house. And then they sing—as only they can sing—all joining at the top of their voices, swaying their bodies to the time of the music, and clapping their hands in the most frantic manner.

A QUIETER WORK.

The religious interest commenced among the boys in our prayer meeting, and has extended among the colored people. We hold our regular services—on Sunday, Sab. Sch. at 1 o'clock, preaching at 2 o'clock; on Wednesday evening, portion of the Scriptures; on Saturday evening, prayer meeting. Since the unusual interest commenced we have added a third service on Sunday at 7 o'clock. In all our meetings there has been a deep earnest feeling, but,—with a single exception—we have not had a shout, or noisy demonstration.

Yesterday morning, when we opened the school—after a week's vacation—the religious feeling was too deeep to permit the scholars to pursue their studies. All seemed desirous to seek and secure the salvation of their souls. And when one of the scholars came in who had just begun to rejoice in a new-found Savior, and by some motion or expression, showed her joy and happiness, their feelings were deeply stirred, and they broke out into weeping, and sobbing and praying. The regular exercises of the school had to be set aside, and the teachers passed around among them speaking such words of counsel and comfort as they were able. The neighbors and parents came in to the number of fifteen or twenty, and looked on in wonder and amazement. Indeed nothing prevented the breaking up into a noisy, demonstrative "meeting," but the strict discipline of the school. At length they were dismissed in regular order, the scholars passing out one by one. To-day it is more quiet, but the religious feeling is too deep to allow of much study. About a dozen of our scholars are indulging a Christian hope.

EDW. BULL.

OFFICE SUP'T PUBLIC INSTRUCTION,
RALEIGH, April 12th, 1870.

SEC. A. M. A.

MY DEAR BROTHER:

I want to enlist your interest and aid in behalf of the thousands of adults, and tens of thousands of children in this state, who need assistance in obtaining knowledge—especially religious knowledge. The colored people are hungering and thirsting for instruction. At some points, very many are tolerably well furnished with educational advantages; but, scattered over the State, in villages, on plantations, and in small settlements, are crowds who have no schools, no books, no instructors save their preachers, and most of the preachers are illiterate. Through the summer there will be no public and few Bureau schools. Sabbath Schools must be the only resort. But these Sabbath Schools are very imperfectly taught, for the want of cards, primers, and library books. Frequently the only teacher is the preacher. If he has cards containing the alphabet and simple sentences, he can most usefully supplement his Testament teachings. Thus, he not only imparts information, but also a knowledge of letters, and qualifies his pupils for gaining information for themselves. If Primers and elementary reading books are useful at the North, it should be remembered that they are *indispensable* here.

I have applications from all parts of the State, for Sabbath School material,

that kind which will enable preachers and teachers to interest and edify pupils, both old and young. I have nothing of the kind, yet, how can I turn away with positive denial immortal souls who are crying for light, and salvation, and are perishing from the want thereof? I cannot; therefore I make an appeal to you to learn how I can obtain a supply of Sabbath School material. I know how *your* heart is, as to this matter. Cannot the A. M. A. make me a donation? Can you not make an appeal for me to the churches and Sabbath School societies of the North? If any church, individual, or Sabbath School, will make me a donation for this purpose, I will correspond with the parties.

Mark, my appeal now is for the *scattered* population not reached by the Northern societies that are operating in the South. I beg on behalf of those who are naked and starving, scattered over the plains and hills of this great State, that they may have opened to them the avenues of knowledge, improvement and salvation. The Sabbath must be the school day of this people. My desire is to help to render it most profitable.

May 2d. This letter has been delayed a long time. Since the first date I have made an extensive tour thro' the Eastern counties of the State. I have visited schools for colored children in the following counties: viz. Halifax, (Halifax and Weldon townships), Pasquotank. Chowan, Washington, and Wayne, (Dudly township.) The schools are large and some of them exceedingly interesting. All of them are poorly furnished with material for teaching. Some have no desks—consequently no writing—no blackboards, charts, maps, or globes. One school of three hundred pupils, a most admirably taught school, has no desks, not even a table. It is kept in a meeting house.

The school at Elizabeth City is graded, I found the higher department in a very small and roughly furnished building, but doing good work; the pupils making rapid advancement in the higher branches of the English studies. The Primary and Intermediate departments are kept in small rooms in two private houses. The rooms were literally jammed full of children. The teachers are hopeful, faithful and successful. A house, which promises to afford comfortable and commodious accommodations is in process of construction, the Bureau bearing the chief part of the expense.

The school at Dudley is prospering—two hundred pupils belonging thereto; these were all in attendance until the busy farming season commenced. Some of the pupils travel the distance of seven miles to attend school. The members of the Dudley school and church are greatly interested in the temperance and anti-tobacco movement.

This Dudley settlement is beginning to exert a good influence. There is one fact which illustrates the fallacy of that oft-repeated saying: "they," the negroes, "can't take care of themselves." At this Dudley settlement there are two colored men, who having purchased land, determined to erect and operate a saw mill. There was in the neighborhood a steam engine which had been rendered useless, and it was thought worthless, by fire; white men had abandoned it as past repairing. These colored men purchased the engine, repaired it, and placed it in a mill of their own construction, and are now, with it, sawing *three thousand feet* of lumber per day. I am satisfied that many, yea, hundreds of similar instances might be found in this State. Such a people are worth helping. Our friends at the North must not be discouraged—must not as yet, *begin* to withdraw their hands.

Pardon this long letter. Can you give me some Sabbath School helps?

Yours truly,

S. S. Ashley.

GEORGIA.

MACON, May 7, 1870.

THE PLAGUE SPOT.

Macon, though one of the most beautiful cities of the South, has its plague-spot as well as the larger cities, although on a smaller scale. Several months since a small shanty was engaged for religious meetings in as degraded locality as could be found anywhere. Here gambling was rife, while the lowest class of blacks and whites lived indiscriminately. Sunday was a day of brawls and gambling, instead of a day of rest. The unfortunate stranger from the country, who tarried with these people, did not escape fleecing.

GOD'S WORK.

But the outpouring of God's Spirit on the different churches of the city did not pass by this forsaken spot. The meetings were soon filled to overflowing; the simple prayers went up to the throne of grace with an earnestness that assured a blessing, and it came with all the fullness and richness of a prayer-hearing God. The influence soon permeated the entire district.

SATAN'S WORK.

But Satan, unwilling to lose the hold which he had so firmly held, now interposed. The white man who owned the building, hearing of the meetings, came and threw out the furniture, swearing that there should be no nigger meetings there, although he had leased the property for a year to a colored man who has paid him the rent.

CHRISTIAN EFFORT.

Not discouraged, however, our little company, to their great joy, found another and more commodious building, which is thronged every night in the week by seekers after the word. It is indeed a gratifying sight to see the earnest, upturned faces, as the Gospel is explained; to see what longing they have after scripture knowledge; to see the tears course down the cheeks of men so long dead to every feeling of religion, and to hear their earnest desire to lead a better life.

HAPPY RESULTS.

The fruits of our mission thus far are that gambling has been entirely broken up; six have been hopefully converted, and are now reedy to unite with the church, while more than thirty are earnestly seeking to find peace for their souls. Some backsliders have been reclaimed; women who led a life of shame have abandoned their evil course; a Sunday school is in full operation, with fifty scholars on the roll, while the entire district is undergoing a vast change. The meetings are so crowded that many are obliged to stand. We hope that the seeds of a future church are planted here, which will, by the favor of God, bless many souls which are now under the dominion of sin. J. H. S.

MISSION HOME, NEWTON, BAKER CO., May 2d, 1870.

Although so remote from the center of civilization, a voice from Newton would fain be heard in your busy world. There is an inspiration in the season, which prompts me to write you.

THE BEAUTIFUL IN NATURE.

We sit under our vine and fig tree, inhaling the odor of the fragrant honeysuckle, blooming in rare luxuriance, surrounded with a wealth of roses, of such richness and variety that our white neighbors (less favored) come to our gate to sue for the choice flowers. We are favored with the joyous trill of the mocking-birds.

RISING TO A HIGHER LIFE.

From these natural beauties we look upward and adore Him who has given us a work among these lowly ones, who are rising so rapidly to a higher life. During the six years of my experience South, I have never seen so deep an interest manifested by the parents in the

progress of their children, as in this field. We attribute this to the frequent gathering of the

NEWTON EDUCATIONAL ASSOCIATION.

There are seventy-five colored members; some live six miles distant; yet after the toils of the day, they, with their children, will walk to the schoolhouse, and evince the most lively satisfaction in the exercises.

Last Monday evening witnessed such a meeting. About 180 were present. The children read, recited, sang, and spoke in dialogues. Senator Revel's speech was read, and other articles in relation to Georgia. At the suggestion of Miss B., the Association voted *at once* to subscribe for the "New Era." A proposition was then made by the Committee, to give the school a May party, and the meeting adjourned at a late hour.

It was truly gratifying to hear the expressions of pleasure from the parents. Said one, "Why, I was never so happy in my life," while her face and manner expressed the sincerity of her words. The children are studious, and more than ordinary advancement has been made the past months. The recent acquisition to our school building, of a partition, desks and blackboard, will prove valuable aids in our work. A *set of maps* are yet greatly needed.

SCOTCH BIBLES.

Each pupil has received a copy of the Scotch Bibles. One who loved and treasured it, the *first* to commit the ten commandments, has gone from us. The morning of the day he died, calling his weeping friends around him, he said: "I am going home to-day; don't grieve for me."

May all who have received this hallowed gift, like him, be guided to the better land.

AID FROM THE FREEDMEN.

We have received from the freedmen *one hundred and forty* dollars in money, a stove costing twenty-five dollars, for the school, and various supplies for the table.

Every scholar has been furnished with school-books for which they have paid promptly.

Yours truly,

MARY K. COLBURN.

FLORIDA.

A TEMPERANCE MEETING.

GAINSVILLE.

In my last I told you that we expected to hold our first public meeting of the Temperance Society that evening. It proved quite a large gathering. I think the tracts we distributed did some good.

The colored minister was chosen president of the society last summer, and the secretary then chosen being out of town, one of our pupils was appointed to fill his place. This boy is a good writer, but knows little of the duties of a secretary.

We found a constitution among our tracts which was altered to suit our society, read and adopted. I opened the meeting by reading the Scriptures and making a few remarks about Noah, who, by planting a vineyard, and meddling with wine, was tempted to take too much, and became drunken, disgracing his family, as every drunkard does.

TOBACCO.

The president said that the society had cured him of using tobacco, and thus saved him money, time and health. A member testified in favor of the society; he too had given up drink and tobacco, and would not be hired to use either. Two boys spoke appropriate pieces, which we had selected. We sang some temperance songs, and Miss G. read an account of a drunkard's death.

STRAGGLERS BROUGHT IN — NEW RECRUITS.

Two who had broken the pledge were present, and confessed before all, that

they had done wrong; but as they expressed repentance and a determination with God's help to do better, they were restored to membership.—Thirty new names were signed to the pledge that night.

E. B. EVELETH.

STANTON NORMAL INSTITUTE.

JACKSONVILLE.

Jacksonville, Florida, named for Gen. Jackson, is situated on the St. Johns River twenty-five miles from its mouth. It is an incorporated city numbering eight thousand inhabitants.

THE WAR—SCHOOLS.

During the war this city was devastated by fire and storm, being taken and retaken three times. Not far from the 20th of Feb. 1864 the Expedition fitted out from Hilton Head, S. Carolina, in command of Gen. Mitchell, entered the St. Johns River and was followed by the immediate occupation of Jacksonville.

The Battle of Olustee occured on the 18th of March. Soon after, the first schools for instructing the Freedmen were opened by Mrs. Dr. Hawks and other Northern ladies assisted by the Rev. W. M. Henry agent of the United States Christian Commission. A Sabbath school was organized about the same time. About the 1st of July these ladies returned to their northern homes and on the 18th of July Rev. John S. Suarin, a missionary of the Methodist Episcopal Church, was sent to take charge of the desolate Methodist Church at Jacksonville. Under the superintendence and faithful labors of this devoted missionary, over four hundred were gathered into the S. School.

The following year, Miss M. Eveleth and Miss Jocelyn, of Brooklyn, N.Y. arrived and were joined by Mrs. Hawks. The Schools were opened in the colored churches where every gust of wind found an easy entrance into the buildings.

These schools struggled on under many disadvantages, but we trust a brighter future is now opened. In accordance with the new School Law, public Schools are to be established throughout the State and equal privileges accorded to white and colored children.

NEW BUILDING.

Under the supervision of Lieut. Col. Gile, a large and commodious school building has been erected and named "THE STANTON NORMAL INSTITUTE." It stands on an eminence, in the rear of the city, which commands a fine view of the St. Johns River and the surrounding country. It is two stories high and contains six large school rooms, a library and apparatus room and a large assembly room on the second floor, capable of seating three hundred persons. It is surrounded by balconies and the second story is reached by four flights of steps from the verandahs. A fine bell tower surmounts the building. The entire cost was nearly sixteen thousand dollars.

The building was dedicated April 10th, 1869. The schools were then brought together and graded. Between three and four hundred scholars were enrolled.

This institute is now under the fostering care of the A. M. A. and has during the winter numbered nearly four hundred students. The entire schools are in charge of Miss Celia E. Williams, of Deerfield, Mass. Six teachers are associated with her in the work. A mission Sabbath School has been organized during the winter and from the high-ways and by-ways over three hundred scholars gathered in.

NORMAL SCHOOL.

This is the first Normal school building erected in the State and the importance of sustaining this institution and making it a point from which shall go forth evangelical teachers and a pure Christianity is easily seen, for this city is central, and Romanism with her emissaries is here gathering in, unwary souls.

The seeds of a new civilization for all the people of this State is being scattered broadcast, to yield, we trust, an abundant harvest, and like the handful of corn in the earth on the tops of the mountains, the fruit thereof shall shake like Lebanon.

C. E. WILLIAMS.

LETTERS FROM COLORED PEOPLE.

We give below three letters from persons in different localities and conditions in life. They show the stirrings of thought and gratitude, and are hopeful indications that the colored people will make good use of that mighty weapon, the pen.

FROM A PUPIL.

The following letter from a colored boy is given with no alteration whatever except headings, abbreviations, and the spelling of two words. His view as to one qualification for professional life is original.

ATLANTA, April 10th, 1870.

My dear friend,

By the request of my teacher I take this opportunity to write you. As school to me is the

ALL-ABSORBING TOPIC,

and the one, no doubt, in which you feel a lively interest, I will make it my chief subject. Previous to the erection of the "Atlanta University" I attended the "Storrs School," but since the new building has been completed the higher pupils have been examined, and those that were fit, were admitted. The school thus far has made rapid progress, both in study and deportment. The "Atlanta University" is on its career of usefulness, and will stand as a monument to the benevolence of our Northern friends. The highest class in our school is studying Latin, Algebra, History, Grammar, and Reading.

Our school consists of eighty to ninety pupils, with a goodly number of boarders from different parts of the state.—The average age is between fifteen and eighteen years.

PERSONAL—SIZE, FAMILY.

I will be fifteen years old the 15th of this month. I am not as tall or large as I ought to be at that age. My only brother (a twin) has outstripped me very far. He got the start of me in growing, and I have never been able to catch up. I am a "runt" when compared to him. I have two sisters, one of whom (Mary, the older one,) is in my class. My brother and younger sister attend the "Storrs School." We had another sweet little sister, five years old, who died in Alabama before we moved here.

GRATITUDE.

I feel grateful to you and all our northern friends for remembering us in our dark and gloomy state. Once ignorant slaves, we are now free and allowed to enjoy the privileges of education. But I can only compensate you and our northern friends for your great benevolence and kindness with love and gratitude. Schools, teachers, money, and everything necessary to the success of the school, have been given freely from the heart by our Christian, humane friends, and I will remember you ever.

CHOICE OF A PROFESSION.

As to what pursuit I will follow, I do not know. I want to get a pretty fair education, so as to be fitted to do any thing that comes up. If I am possessed of any particular genius I have not yet found it out. My friends and acquaintances say I have a heap of *mouth*, which, if true, would indicate that I should follow some talking profession. I would not like to be so selfish as to live for myself alone. I would love to be useful to my fellow-man. I have been waiting on a law office, and while there picked up a little notion of following the practice of law. I would like to be a lawyer, but the prejudice against my color would perhaps render it an obstacle to my success. Whatever calling I may pursue, I shall do it *with a will*. I would be glad to have you with me, and advise me as to my future course.

DEBATING CLUB—BASHFULNESS.

Our schoolboys have formed a debating club under this title, "The Howard

Normal Debating Club." Each member represents a senator. It meets once a week, and I find it a very useful society. Whenever I am called on to give my views on matters arising in the club I find that I get frightened, and can't speak. I am a very bashful boy, and I am afraid that it will take considerable practice to overcome that deficiency.

Respectfully yours,

WILLIE G. CRAIG.

From a Colored Woman.

This letter is in the vernacular, but exhibits genuine gratitude for the help of Northern friends.

COLUMBUS, MISS., Mc 15th.

Kind Friends—I wishes I could thank you all for your kindnesses to we all. If I could be where I could hollow to you I would shout a thousand thanks to you, but as I cannot I prays to God to give you a bounty of thanks for all you are doing and have done for us. I is a poor black woman and can't do much here, but I hope to praise de good Lord away up in heaven for your goodnesses.

God bless you all,

HOPEY BURTERVILLE.

From a Teacher.

We welcome this letter from a colored teacher, giving his gratifying report of success in school, and in a temperance pic nic.

DRUMMONDTOWN, VA.

Dear Sir—I have had a very interesting and progressive school this month. Most every one has had to work some during the month. I collected from them $9.85. I have to work very hard to get this, but I make out to secure it somehow. I have quite a number who are doing very well in their studies, but who are so poor that they cannot pay. Of course, I cannot drive them out of school. I commenced my second class in the Second Reader and National Speller this week, having been through the First Reader twice; they could not read at all, five and a-half months ago.

TEMPERANCE SOCIETY AND PIC NIC.

We have a temperance society of 103 members, doing very well. We have had one of the grandest pic nics ever held, by white or black, on these shores. We marched through Drummondtown, about 400 of us. The white people did not want to see us "monkeys," but could not help themselves. They shut their doors and windows, but their evil eyes would see the "niggers" turn out. I know it pleased them to see it go off so quietly, for had it not, the air would have been full of false rumors in regard to it; but they have not opened their mouths about it.

Your humble servant,

D. P. ALLEN.

A DEATH-BED SERMON.

The New York *Daily Star* gives the following as of actual occurrence in this city:

"A gentleman died last week at his residence in one of our up-town fashionable streets, leaving eleven millions of dollars. He was a member of the Presbyterian church, in excellent standing, a good husband and father, and a thrifty citizen. On his death-bed, lingering long, he suffered with great agony of mind, and gave continual expression to his remorse for what his conscience told him had been an ill-spent life. 'O!' he exclaimed, as his weeping friends and relations gathered about his bed,' O, if I could only live my years over again. O, if I could only be spared for a few years, I would give all the wealth I have amassed in a lifetime. It is a life devoted to money-getting that I regret; it is this which weighs me down and makes me despair of the life hereafter!' His clergyman endeavored to soothe him, but he turned his face to the wall. 'You have never reproved my avaricious spirit,' he said to the minister. 'You have called it a wise economy and forethought, but I now know that riches have been only a snare for my poor soul. I would give all I possess to have hope for my poor soul!' In this sad state of mind, refusing to be consoled, this poor, rich man bewailed a life devoted to the mere acquisition of riches. Many came away from the bedside impressed with the uselessness of such an existence as the wealthy man had spent, adding house to house and dollar to dollar, until he became a millionaire. All knew him to be a professing Christian and a good man, as the world goes; but the terror and remorse of his death-bed administered a lesson not to be lightly dismissed from memory. He would have given all his wealth for a single hope of heaven."

American Missionary.

NEW YORK, JULY, 1870.

SPECIAL NOTICES.

For the terms of this Magazine, the direction to be given to letters and packages, and notices relative to Missionary Boxes, Agents, etc., see 2nd and 4th pages of the cover.

We invite attention to the excellent letter of Rev. S. S. Ashley, Superintendent of Public Instruction in North Carolina. A very little help, in the cases he mentions, will do much good.

THE SOUTHERN FIELD.

The survey of our work at the South, sketched in this number, by Field Sec. Smith, is not made up of "first impressions," nor even of the "sober second thought," but is the latest of a series of close inspections, and will well repay a careful perusal, and may be quoted as reliable information on the points touched upon.

OLD FANATICISM—NEW CHURCHES.

Whoever wishes to study the contrast between the wildness of mere emotion and the quietude of true religion will do well to read the letter of Rev. Mr. Bull in another column. The letter of Rev. Mr. Blake is interesting for the same reason, and also as showing the prospects of the first colored Congregational church in North Carolina.

THE INDIANS.

It is fully believed at the Department of the Interior that the appointment of "Friends" as Indian Agents to various tribes has been of very great advantage both to the Indians and the Government, and the desire is felt that this Association, and others, will select and recommend men whom the Government may appoint as agents, farmers, blacksmiths, teachers, &c., through whom the appropriations for the Indians may be expended.

OUR BOSTON ANNIVERSARY.

The Boston Anniversaries begin to droop. The Secretaries of benevolent societies continue the supply of fertilizing statistics; the speakers apply diligent cultivation, and kind Nature, that the meetings be not *dry*, gives the usual showers of rain; and yet the anniversaries languish. We fear that even the rich intellectual and moral soil of Boston will not avert a calamity that has already overtaken the Anniversary week in the sterile moral wastes of New York.

So much in general. Yet *our* Anniversary in Boston this year was well attended, and the interest well sustained, as any one will judge after reading the full report given in another column.

MEMORIAL YEAR.

Will this memorial year witness the erection, in the South, of any special monuments of the Landing of the Pilgrims?

All through New England, the Middle States, and the great West there are innumerable mementos of the Pilgrims, in the school houses, colleges, seminaries, in broad farms, pleasant homes, quiet villages, and busy cities. But, besides all these, it is proposed to make some *special* memorials of this jubilee year. Shall these be confined to the North?

In the South a few school-houses, churches, and homes attest the presence of the descendants of the Pilgrims. There are also sad memorials in the cemeteries of the Union soldiers. But the flag that floats over them reminds us of war—the terrible conflict that convulsed the nation. Shall we have no special monuments of peace, of education, of the Gospel?

We again ask those who think of endowing colleges and seminaries this year, in grateful remembrance of the Pilgrims, to remember the South and our young, struggling, and useful institutions there, as objects worthy of Christian sympathy and assistance.

THE FREEDMEN'S BUREAU AND THE AMERICAN MISSIONARY ASSOCIATION.

Secretary Whipple recently testified before the Howard Investigating Committee in Washington, that the Bureau had used the agency of the American Missionary Association in its work for the freedmen, and had, through this channel, appropriated something over two hundred and thirteen thousand dollars to education in the South.

Untrue, and seemingly malicious reports in relation to this and other testimony there taken, are in circulation, having a very small modicum of truth, but so worded as to produce an entirely erroneous impression. These are variously commented upon by the newspapers. The Democratic Journals seem especially incensed, asserting that such use of money was "a perversion of funds," "without a shadow of law," &c. The Republican papers content themselves with denials and apologies.

We are much obliged for the good intention manifested in these defences, but we wish it fully understood that there is nothing in the facts that needs the least apology. The money was given strictly in accordance with the letter and spirit of the law, in the same way as that given to other Freedmen's Aid Societies, and has been used as honorably, and as advantageously for the objects contemplated, as any funds ever drawn from the United States Treasury. It was wholly employed in our educational efforts at the South, in schools that made no distinctions on account of sect, race, color or previous condition of servitude, and a large share of the money is invested in permanent school buildings that will be forfeited to the government if they or the avails of their rental or sale are ever turned to other uses.

It is cheerfully recognized by all conversant with the facts, that the Association has rendered more assistance to the Bureau, in the special work assigned to it by the government, than the Bureau has to the Association, and that every dollar expended through the Association has accomplished more for the relief and education of the Freedmen than it could have done through merely governmental agents.

FANCY AND FACT.

As an illustration of the perversions referred to above, we give the following:

A political paper, a few days since, contained a paragraph which, in ordinary course, will be copied by scores, if not hundreds of others. It was in substance as follows. We call it

FANCY.

Last evening the Investigating Committee visited the Freedmen's Bureau Bank, to investigate its accounts. A feeling of opposition was manifested by the officer in charge, but the inquiry proceeded notwithstanding. The committee has not reported; hence it is not known what irregularities were discovered.

FACT.

There is no *Freedmen's Bureau* Bank. The committee did visit the *Freedmen's Savings* Bank, not to investigate its accounts, but to look at a particular account. The secretary was happy to give them every facility for doing so, and nothing unpleasant either to the Bureau or the Bank was noted.

WHOLESOME FRUIT OR POISON.

The colored people are like flowers so often mentioned, that yield most fragrance when trampled on. How wonderful, indeed, the fragrance of love they gave to their old masters, whose heels were upon them so cruelly for two hundred years! How rich the fragrance of hope and trust they gave to God, whose providence permitted them thus to be trodden upon!

But they are capable of more than this. With proper culture, they can become

trees in the garden of the Lord. Indeed, no plants grow so rapidly—no people on the earth repay so amply the cultivation expended upon them.

What shall be the effect of this new growth? Latent in their nature, along with their love, hope, and trust are the poisonous elements of depravity. The growth consequent upon their transplanting into the soil of freedom will develop the depravity into the deadly Upas, or it will stimulate the love and faith into ripe and rich Christian character. Nothing but a true Christian culture, speedily given, will secure the one result and avoid the other. Shall we be sustained in giving this culture?

DECORATION DAY.

Who Began to Adorn the Soldier's Graves?

We clip from the Boston *Daily Advertiser* the following item, which answers this question. We have no reason to doubt the accuracy of the statement, and certainly, nothing could be more appropriate than that the colored people, and especially those of Charleston, S. C., should begin the touching practice of adorning the graves of their deliverers.

"We believe the first step to make general the individual impulse to cast flowers upon the resting places of the dead defenders of the nation's life has been traced to the negroes of Charleston, who in the first joyful freshness of their new-given freedom devoted a day to reverent, grateful homage at the graves of the Union soldiers, rudely buried by enemy's hands near the rebel city. There will be more finished orations, more imposing processions, more elaborate tributes in the decoration ceremonies throughout the nation to-day, but there will be none more genuine, coming more directly from the heart than that universal outpouring of black men and women and children, amid an unsympathizing, sneering populace, to carpet with flowers the graves of the strangers who had come from far to fight for the flag which to them meant freedom. The next year the Southern people recognized the beauty of the observance, and flocked with sadder steps to hang their wreaths upon the gravestones of the heroes of the lost cause.

Another spring saw celebrations of the same kind, alike in the essential feature of the day, here and there throughout the North; and now the custom among us is almost universal; hardly a soldier's grave from Maine to Minnesota will lack its garland of gratitude today; every institution recognizes the claims of the anniversary; every business gives way to it, and Congress discusses the expediency of making the occasion a perpetual national holiday.

SURVEY OF THE WORK.

BY FIELD SEC'Y SMITH.

A tour of five thousand miles, just completed, compassing the most important towns in all the Southern states except Florida and Arkansas, ought to enable one to give an extended and reliable account of the affairs of the freedmen; and when such a tour is one of an annual series reaching over the last five years, it ought to enable the traveler to give not only a picture of the present state of things but a comparative statement by which changes and progress can be estimated.

The Material Condition

of the whole South improves rapidly, but the freedman has the larger share in the improvement, partly because in his very low condition, just out of the poverty of slavery, a slight advance is an immense thing with him; and partly because the poor white has hardly waked up to the openings which freedom has brought to him. History is without a parallel for this general, almost universal, springing forward of a race in substantial material prosperity.

SUCCESS COMPELLED.

Beginning five years ago midway in life, with the burden of large families and all the bad habits of slavery on them, and the indifference or bitter hostility of their late masters, who are yet the landowners and their employers, without capital of any sort, without homes or shelter, and often without a blanket for a bed-cover, they have come to be self-sustaining so far as mere liv-

ing goes; and will not again ask the charity of corn and old clothes, save for the aged and utterly helpless.

WORK AND WAGES.

Wherever the negro is moderately confident of his pay and fair treatment he labors steadily; and when working land for himself, does an amount of labor which the lash would never inspire. I have seen families, father, mother and children, out at work in their own fields in Mississippi by five o'clock in the morning, having their meals and the corn for the mules brought to them, and coming in only when it was too dark to follow the plow.

A STUDENT PLANTER.

One young man in our normal school in Mississippi began with his two fists three years ago as a "hireling," and has now rented a large plantation, stocked with his own mules, and is working and paying eleven hands, and attending school five hours a day. One of the worst rebel papers in Wilmington says that the planters of one of the counties in North Carolina, have no difficulty in securing sufficient and competent labor, because they are known to have dealt fairly with their men last year. Notwithstanding common justiceis the manifest road to prosperity, I am satisfied that fair dealing with the negro laborer is the exception throughout the South. Cases of injustice and outrage are frequent and horrible.

WORK WITHOUT WAGES.

It is not an uncommon thing for the planter to read one contract to the negro, and give him another totally different for his mark before witnesses; and when, at the end of the year, these unknown stipulations are enforced, the poor fellow finds that his twelve months' toil have saved him nothing.

The Social Changes

in the South are as great and rapid as the material, but it does not require a close observer to see that the negro gains every advanced position by the hardest —his own success and the pressure of circumstances on the whites; and this compulsion by no means insures sweetness of temper. Underneath all these rights and privileges conferred, there is the same unmistakeable bitterness, for the expression of which there is but one word—"nigger." Political caucusing and coaxing are taking away the privilege of this reproach even, so that in the presence of the colored people, or their friends, the word "freedman" is substituted.

ADVANCING BY FALLING BACK.

Driven on by this political pressure, they fall back from one position to another, declaring each time that this is the last. When the war ended the alternative was extermination or exportation of the blacks; the two races could not live together. Then they found their labor was necessary, and decided that they ought not to go from one county to another; then, though the government gave them the ballot, they were not to hold office, and above all, must not sit upon juries.

THE LAST DITCH.

So they have retreated from one stronghold to another, till now they declare that their daughters shall never marry black men. This is a sacred right which they will not surrender! It is their "last ditch," in which we can afford to leave them.

Politics and the Negro.

The experiment of the ballot for the freedmen is a perilous one. There is no doubt that it has been used at times to put unprincipled men in positions of power and harm; and yet without it reconstrction, on the basis of safety and justice to the black man, would have been impossible in half a century. Their *right* to vote has not yet been conceded by the large majority of whites, and the necessity of the Fifteenth Amendment

to make this right secure appears on every hand.

TENNESSEE AND COLORED SUFFRAGE.

I was in the Constitutional Convention of Tennessee during the discussion of the bill of suffrage last winter. This convention was chosen under negro suffrage, and yet had not a colored member, and only five white members who were the avowed friends of the colored people. This convention would have enacted a disfranchising clause without an hour's discussion, except for the pending Amendment, whose proclamation by the President they were daily expecting. In all that week of discussion there was scarcely a word for the right of manhood suffrage.

Ballot Not Taken Away.

Why? Necessity was the only apology for it; they must not disfranchise the negro because they could not; the Amendment would probably annul their disfranchising law before it could be enacted. One rebel colonel said, in debate, that he was a Tennessean, and believed with the Tennesseans, but it was folly to ask the people of Tennessee whether they would take the ballot from the blacks, because that question had been settled outside of Tennessee. He might as well have asked his regiment, on the day after their parole in N. Carolina, to express an opinion on the Southern Confederacy. "It did not matter what they thought; it had gone up, and along with it the privilege of Tennessee to settle the question of suffrage. Gentlemen might say what they would like, and what they believed just, but they must bow before the inevitable."

TENN. A POSSIBLE EXAMPLE.

The disfranchisement, which could have been so easily accomplished in Tennessee, could and would have been enacted in every state, with the possible exception of South Carolina, but for the Fifteenth Amendment. Let the friends of the colored people offer one more prayer of thanksgiving for this last enactment, which secures in perpetuity the blessings of those which have gone before.

COLORED VOTE TO BE DIVIDED.

I believe that the solid black vote which is essential in all the states, to the continuance of the Republican ascendancy, is very sure to be broken up. There are not enough Northern men in the South to manage the negro vote alone, and the dissensions and ambitions of the colored leaders, and the intrigues of their old masters will so divide them into factions that a Democratic victory, which means disloyalty, will be quite easy in most of the states before long. Good men will be pained, but should not be surprised to see the next administration controlled by the enemies of the colored men through the colored vote. I am confident that nothing but their enlarged and continued enlightenment will prevent such a dishonor and calamity.

Educational Advancement.

The schools have held on their way of progress through the year, and the annals of the world may be challenged to show another instance of advancement in letters like that this race has made. The universal and positive Southern opinion four years ago, was that the colored children might be carried easily up to a certain grade, but there they would stick. Our High Schools, Normal Schools and collegiate classes, are a complete refutation of the wisdom of those who were so certain that they understood their colored people. There are classes in Charleston, Atlanta, New Orleans, Nashville, Berea and Memphis, which show the capability of the colored students of going rapidly forward to any attainment.

KNOWLEDGE STILL PURSUED.

The enthusiasm for letters has abated somewhat among the younger pupils where schools have been taught success-

ive years. It is to be expected that this surprising, unnatural thirst for knowledge, born and nursed amid the deprivations of slavery, will pass away with the other memories and feelings of slave times. But our night classes and higher grades of schools still show a devotion to letters, and a determination to excel in their pursuit, which are rarely if ever seen in our Northern States.

PUBLIC SCHOOLS.

The inauguration of public school systems proves very difficult in the Southern States, and still more difficult are they in the working. The fact is, public schools are antagonistic to the aristocracy, which was and continues to be the central idea of Southern society and life. But the blacks have made such a beginning in education, and insist upon it so strongly, that public schools are a necessary plank in every political platform; and stump speakers in every county pledge their party to open a public school for every child in the State. But when legislation begins, and taxes are assessed and local authorties are assigned to school duty, the whole machinery drags; and I expect to see these systems, which have generally been so well wrought out as to be adapted to Northern States, where society has been reared on the foundation of public schools, quite generally laid aside as the government shall pass into the hands of the old politicians.

THEY WORK HEAVILY.

Tennessee in one year has relapsed from schools throughout the State to an abrogation of the school law, and the actual maintenance of schools in only three counties out of eighty-four. North Carolina has had its first year of trial, and one needs only to look into the face of the harrassed and careworn Superintendent to see how haltingly it has gone. There are county School Commissioners in this State who sign their reports with "his mark." The Alabama schools have succeeded quite fairly, but it is morally certain that the next administration in that State will begin the schools anew, and more after the native Alabama pattern. Louisiana is the only State where separate public schools for the races are prohibited. In the other States the separation of the races is either provided for or compelled.

Mississippi, Texas, Georgia and Virginia have yet to make a beginning in public schools.

Undoubtedly good will be accomplished by this setting up of a complete system, and the failure to work it. It will give the South new ideas at least.

NATIVE VIEWS.

I said to a Mississippi politician of the old time, "The Southern people seem to have more trouble with their attempt at public schools than with any other part of reconstruction."

"Don't you know why?" said he.

I suggested that, possibly, it was because that they knew nothing about them.

"Not that," he said. "It's just because 'you all' try to run 'em."

"But you can't mean me," I replied; "I only reached the State in time for breakfast."

"Well," was the answer, "I reckon you know as much about Mississippi affairs as any of them that are trying to run our State."

Then he proceeded to inform me that, in his judgment, Connecticut had the only perfect system, and substantiated his opinion by the testimony of Malt Brun's Geography, twenty-five years ago, that Connecticut had a school fund of three million dollars.

The "you all" of this politician gives the key to a part at least of the indifference and opposition of the native whites to any system, however good, which reconstruction has brought them. What is true of all other legislation in these new States will be eminently true

of that pertaining to public schools—they will begin anew, and legislate after their own ideas as soon as they have the power. Tennessee is a fair example of the result, and that result is not far distant.

Moral and Religious Condition.

The advancement of the colored people religiously has not met the expectations of their friends so fully as their advancement in other respects; partly because we did not understand their real religious condition, and therefore put our expectations too high, and partly because, through this misapprehension, the appropriate methods were not adopted.

A CORRUPT CHRISTIANITY.

The negro piety of the South is the growth of a corrupt Christianity, as corrupt as that of some of the Eastern nations that live in the land, and according to some of the forms of the early Christians. Their church members need the Gospel as much as the Armenians of Turkey; and the Gospel cannot be brought to them through their old church organizations and ministers.

A MISTAKE.

For the first year or two little direct religious work, outside of these churches, was attempted. The aim was to enlighten and lift the churches. Our teachers and missionaries labored in them, instead of gathering their own congregations and Sabbath Schools. Even the ministers we sent, thought they could accomplish more by preaching in crowded churches under the negro preachers, than to begin a church and preach to the few that would come to hear. All this has been a mistake—not altogether a waste, for these churches and congregations have been perceptibly affected by this labor—but still it has involved a loss of time and force. All that could be thus accomplished was to inculcate and encourage order and propriety, and an intelligent form of worship. And this, we have found, can be much better accomplished by placing an orderly Christian church along side of theirs. But the great power of this new church is found in the fact, that its members are trained to be Christian in their lives.

AN IMMORAL PIETY.

It is almost like a new revelation to this people to see that conversion implies a different life, as well as a profession. Cases of church discipline for immorality are very rare among them, and these are more often carried through on account of a personal or family quarrel. In one of the largest churches in Georgia, last month, a man was immersed on Sunday and on Monday was convicted of stealing ten dollars at a Sabbath school pic nic. No notice was taken of it by the church or pastor.

Naturally enough, the churches we form do not attract the older people from their own congregations. They have a well-defined appetite for the sensuous excitement, which can be easily produced in one of these large gatherings. Their religion is a "power" after which they blindly feel; and for the pleasurable sensations which come from a semi-unconscious dance, or from passing into a swoon, or from the sympathetic throb of a crowd who have excited one another well nigh to delirium, on nothing but the power of sympathy, they find no substitute in a simple meeting of prayer and instruction.

FROM SMALL BEGINNINGS.

Our churches, therefore, begin small, and mostly with the young. Their growth is not rapid at first, but substantial and very satisfactory. In 1866 we began at Atlanta, Ga., with seven members, nearly all from our mission family. To-day the church numbers eighty, and is, for vigor and for Christian testimony and influence that will tell on the future of the people of Georgia, the strongest church in the State. The little band

at Macon of eleven, only two colored, has grown in two years to be a recognized power in that city; and so at Chattanooga, Nashville, Memphis, and other centers.

DIFFICULTY NOT IN POLITY.

I used to attribute the indifference of the colored people and the opposition of their ministers to these churches to a sectarian feeling, from the fact that they were neither distinctly Methodist nor Baptist—the prevailing denominations. There was something in this, but I am satisfied that our greatest difficulty has been in the fact that we have tried to establish a moral and intelligent Christianity! And I am confirmed in this by the fact that whenever our Baptist brethren have tried to establish a church on the same basis, discarding the ignorant preacher and disallowing excesses, they have met with the same indifference and opposition from their colored Baptist brethren; and I am sure they will learn before long, if they have not already made the discovery, that their hope as a denomination in the South is with the young, trained in churches planted and controlled by men of their own appointment.

"BAPTISTS BEWARE!"

It is in preparation for such churches that half the colored children in all our schools have been under tuition these five years past; and for the Baptist leaders in the North to caution their churches to "beware of the American Missionary Asssciation," is just as wise as for the master of a becalmed ship to call upon his crew to beware of the breeze that begins to fill his sails.

THE CHURCHES HINDER.

These facts respecting existing churches in the South have an important bearing on all questions connected with the future of the colored people. Their friends in the North ought to know that when they help a colored church they are not necessarily doing any thing to elevate the race, and may be doing the opposite. For these churches, so thoroughly intrenched in absurdity, ignorance, and immorality, will be strongholds of resistance to good influences, when other barriers have given way. The greatest opposition now to our school comes from the ignorant preachers of these churches. They understand that an educated generation will make an end to their occupation, and they do what they can, without arousing the indignation of their flock, in many ways, to thwart the teachers and cripple the schools.

BOSTON ANNIVERSARY.

The Anniversary of the American Missionary Association was held, May 25, in the Tremont Temple, Boston. The attendance was good. and the interest of the meeting well sustained.

Rev. Dr. Kirk, the President, occupied the chair. Reading the Scriptures and prayer by Rev. Mr. Patrick, of West Newton. The opening remarks of the President were earnest and cheering. Secretary Strieby presented the annual statement, of which the following is an

Abstract.

Freedmen.

The American Missionary Association is pressing forward in its ninth annual campaign at the South. Its successive enrolments make an aggregate of 3161 missionaries and teachers.

PAST ACHIEVEMENTS.

It is almost impossible to over-estimate the good accomplished by this large body of soldiers, whose warfare is not carnal and whose weapons are only light and love. We ask the churches to look at them and their work; they are intelligent men and women; they have gone forth in the spirit of self-sacrifice; they toil incessantly—on Sunday in the church and Sabbath school, and through the week in the day school and night school; they are in the cabin giving practical impulses to a better home life, and in the field to industrial prosperity; toward the whites they show no resentment for neglect, scorn and personal violence; and they

have proved that the North has no mercenary motive in its missionary work; they have set the example of a system of common schools, have kept pace with the demand for higher institutions of learning, and have planted churches on the basis of a sound theology and of a practical morality. No other power for good of like magnitude and efficiency is at work at the South to elevate the blacks, to destroy the prejudices of the whites, and to push forward industrial, social and moral regeneration.

THE PRESENT YEAR.

The operations of the current year are successful. We give the subjoined statistics:

Missionaries and Teachers.

Whole number sent into service	533
Missionaries and Missionary Visitors,	54
Matrons of Mission Homes and Orphan Asylums	18
Missionary Teachers, males 109. females 352	461
Resigned 26. Deceased 1	27
Leaving now in service	506
Colored teachers and missionaries—from the North 34, from the South 71	105

Scholars.

Whole number in Day School	19,500
" Night School	2,348
" Sabbath "	16,254

These laborers are in 16 States and the District of Columbia, and occupy 200 distinct fields. The number surpasses that of any former year, yet the expense of that enlargement is more than met by the increased amount paid by the freedmen themselves, and by the school funds of some of the States—facts that are most gratifying and promising. But other expenses are greater than usual, owing to an equally gratifying fact—the higher range of work demanded. The following figures will be interesting on this point:

The number of pupils in the lower departments (primary and intermediate,) is about 20 per cent. less than last year; the grammar scholars about the same; while the scholars in the Normal department are nearly one hundred per cent. greater; and 5 regular college students appear on the list for the first time. Moreover, the number of male teachers is about 22 per cent., and of missionaries and missionary visitors is 12½ per cent greater than last year.

These facts prove that the colored people are marching towards a higher position, and that the Association, while doing less in primary education, is training the future leaders of the race for the responsible duties which are crowding upon them.

The future educational work of the Association will hereafter be conducted without the important help of the Freedmen's Bureau, in the rental or erection of buildings. That much misrepresented institution, has its monuments in the South, which white men will hereafter learn to appreciate, as the colored people now do. But whatever is done farther for colleges and seminary buildings and endowments will be done largely by the North, in the same way that it has done so much for the West, and for the same reasons—nay, if the intelligent and comparatively wealthy Western settlers need and receive such aid, much more should the ignorant and impoverished Freedmen be helped! Why should not the descendants of the Pilgrims signalize this memorial year by erecting *at the South* some monuments of their appreciation of educational institutions as the Fathers did in New England?

CHURCHES.

The labors of the Association thus far have mainly laid foundations, the superstructure is the Church of the living God. And we rejoice to report a growth here that will gratify most those who are best acquainted with the necessity and care needed in the preparation of the fitting materials.

Fifteen churches of the Puritan faith nd polity have been organized within he year. In our churches, as in our chools, no distinctions of race or color re permitted, and equality before God s a fundamental principle. The idea nd name of colored churches are ig- nored, and in several of our organiza- ions the different races are represented. The independence of the Congregational olity, its intelligent and elevating forms f worship, its advocacy of morality, ntelligence and pure religion, its most convenient basis for a union of Chris- ians, and its historic fidelity to free- dom, all combine to make it a polity hat will yet be appreciated and accept- ed by the colored people. As might be xpected, our churches gather gradually o their number, wherever planted, the ntelligent and cultivated. They always egin small, but they embrace the influ- ntial forces of the future. Unlike any ther race, the negroes are religious, and arge numbers of them are members of ome church. To plant a higher type f churches in the South will be seem- ng proselytism, and yet in no respect is here greater need of reconstruction than n the domain of religion. Just here ve have an important mission. To rosecute our work and Christianize hese churches, we must have an *edu- ated ministry*. This is the most imper- tive demand of the hour. Scores of centres of influence might be occupied t once, had we the men. But we must vait until they can be educated. Fur- ish means for their education, and con- ecrated young men can be found. Can he friends of the freedmen and the faith f the Pilgrims build a more fitting nonument, this jubilee year, than the rection and endowment of theological eminaries in the centres of this new and igher Christian civilization?

The Chinese.

The efforts of the Association among he Chinese in California are in their in- cipiency. The Bay Association of Con- gregational Ministers (the largest in the State) has passed a resolution inviting us to assume the work, and suggesting the appointment of an Advisory Board. The invitation and suggestion we gladly accept, and we are arranging for speedy and effective activities in this interest- ing field.

Foreign Missions.

Except at the Mendi Mission, West Africa, there is no change in the num- ber of our foreign missionaries. Two missionaries, one male and one female, have returned from that mission; and six, two males and four females, have joined it during the last year, three of them for the first time. Others are ex- pecting to go out this season.

FINANCES.

These higher ranges of educational work are necessarily expensive, and hence our statement as to finances is, that while the debt of last year is not materially reduced, the best estimates we can now make assure us that the ex- penses of this year will not exceed the receipts. We believe that the support- ers of the Association will be satisfied that we are doing a work, which must be done, which we can, and which the South will not do.

CONCLUSION.

With this large work upon us, em- bracing the children of Asia and Africa on this continent, and reaching across into Africa itself, we call upon the churches to enable us to meet these great responsibilities. We are your ser- vants, and wait to do the Lord's work in your name. On what scale shall we plan for the future?

Speeches.

From the Boston papers we glean the following abridged report of the speeches:

The first address was by the Rev. Dr. Murdock, of New Haven, Ct. The speaker said that the great mission of this country was to instruct and elevate the ignorant

multitudes which were in this country, and were constantly rolling in upon us. Not only philanthrophy but policy demanded that this be done. Nations of pagans were coming in upon us, and unless they were instructed and Christianized they would paganize and overthrow our institutions.

But the millions of emancipated slaves at the South especially demanded our serious and earnest regard; for they were a people especially exposed to the arts of demagogues, and it would not do to leave these new-made citizens in ignorance.

But there were other dangers to which this country was exposed. A tremendous battle is coming on; already they could see principalities and powers marshalling their forces in the mighty territory of the West and South, and preparing for the conflict. Romanism, Mormonism and Rationalism were pouring in their cohorts and massing their battalions to fight for the mastery of Christendom. In view of this coming conflict, he urged the sons and daughters of New England to go forth to spread the knowledge of our free religious institutions.

Rev. Mr. Wilder, of the Zulu Mission, Africa, said that there was no society in which he felt so deep an interest as this. His connection with the work of missions in far-off Africa had given him a special interest in its work.

This country was to stand or fall with the Africans. God had so mixed it up with the blacks that the two must stand or fall together. He believed the negroes of this country were to be the grand instruments of elevation and Christianization in Africa. In Africa women were still in abject slavery—mere chattels—and what was worse than all, they were contented to have it so. The great mass of the females of Africa were in this condition; and the British government sanctioned and sustained this system of slavery.

Rev. R. B. Stratton, of Worcester, traced the history of the Association, and congratulated it on its success and on the evidences of a providential favor which had been with it from its commencement. He thought it now had all the elements of permanency. Looking toward the future of this country, he thought there was great work before the society, and if men were only half as wide awake on the subject of the future, they would place ten times the money in the missionary box during the next month than they had ever done in years gone by.

Rev. E. P. Smith, of New York, said that that meeting did not give the public a fair impression of the work to be done, simply because that impression could not be made by human statement. It must be acted on in the principle of faith, and Christian men and women must give themselves to it, waiting for the last when the result should be given to them. He thought the South was not completely conquered yet; they required to have more education and Gospel there.

The singing of the Doxology, and the benediction by Father Taylor, closed the proceedings.

OBITUARY.

Died, of consumption, at her home in Lindenville, Ashtabula county, O., Miss Celia M. Bradley, December 24, 1869.

Her suffering was extreme at times, but she bore it all with Christian patience and fortitude. The Saviour she loved and served in health was her comfort and support during her sickness. She longed for the time to come when she should be called home. Her end was peace.

Two years of her active Christian life were spent with the freedmen at Lexington, Ky., under the A. M. A. Zealous and enthusiastic, she was a very successful teacher, but her labors for this poor down-trodden people were not confined to the school-room; her genial presence and sympathy cheered the inmates of numberless miserable tenements where want and hunger were not strangers.—The sick were especial subjects of her care, but bodily wants were only second to their eternal interests in her mind.

All who knew her will join in saying that another voice has been added to the heavenly choir.

POETRY.

[selected.]

A LITTLE PROPHET.

—o—

Spoke the Nightingale to the Rose
Once so early in the morning,
Not a creature in all the glen,
Weary and dull, with a night of rain,
Had perceived a warning;
Yet he cried "'Tis morning!"

Night of rain: night of gloom!
Oh how sad for the birds a-building!
Soaking nests and blossoms torn
And in all the east no sign of morn
The weeping woodlands gilding
Yet he sang "'Tis morning!"

"Waken" he cried, "ye creatures all!
"Violets lift your tearful faces;
"Finch and Robin arise and sing;
"Choral larks announce your king;
"Thrushes choose your places,
"For I am sure 'tis morning!"

"Nay, he raves!" sighed the draggled Rose
"Sure he raves!" croaked the birds together
Back to their dripping boughs they went
Ragged and hunched with discontent
At such unheard-of weather;
Still he sang "'Tis morning!"

Darkness all along the east,
Hill on hill lay the awful thunder,
All in flash—O wondrous sight!
Those dreadful gates of gloom and night
Burst and rolled asunder,
Lo the Sun! 'Twas morning.

Back and back from their king they rolled
Grand he rose and smiled around him,
Each small creature of hill and glen,
Blackbird, throstle and tiny wren,
Broke the spell that bound him,
"Joy!" they sang "'tis morning!"

Triumph and music everywhere,
All the air a golden glory;
Louder praises crowd the vale,
But really 'twas the Nightingale
Who first told the story,
Now *all* cry "'Tis morning!"

CHILDREN'S DEPARTMENT.

—:o:—

WHO WILL MISS ME?

A little girl once expressed very decidedly her expectations of going to heaven. One of her friends thought her overconfident, and told her so; but the little one still held on to her firm confidence. She said, "I know that I am only a very little girl; but when they are all singing so sweetly up there, I think the Lord Jesus will miss me if I am not there singing too!"

"FATHER KNOWS."

A gentleman was one day opening a box of dry goods. His little son was standing near, and as his father took the packages from the box, he laid some of them upon the arm of the boy. A young friend and playmate of the merchant's son was standing by looking on. As parcel after parcel was laid upon the arm of the boy, his friend began to fear his load was becoming too heavy, and said:

"Johnny, don't you think you've got as much as you can bear?"

"Never mind," answered Johnny, in a sweet, happy tone, "father knows how much I can carry."

Brave, trusting little fellow! He did not grow restless or impatient under the burden. There was no danger, he felt, that his father would lay too heavy a load on him. His father knew his strength, or rather the weakness of that little arm, and would not overtask it. More than all, his father loved him, and therefore would not harm him. It is such a spirit of loving trust in him that God desires all his children to possess.

FINGER-MARKS.

A short time since a gentleman employed a mason to do some work for him, and, among other things, to "thin whiten" the walls of one of his chambers. This thin whitening is almost colorless until dried. The gentleman was much surprised, on the morning after the chamber was finished, to find on the drawer of his bureau standing in the room, white finger-marks. Opening the drawer, he found the same on the articles in it, and also on a pocket-book. An examination revealed the same marks on the contents of a bag. This proved clearly that the mason, with his wet hands, had opened the drawer, and searched the bag, which contained no money, and had then closed the drawer without once thinking that any one would ever know it. The thin whitening which happened to be on his hands did not show at first, and he probably had no idea that twelve hours' drying would reveal his wickedness.

As the work was all done on the afternoon the drawer was opened, the man did not come again, and to this day does not know that his acts are known to his employer.

Children, beware of evil thoughts and deeds! They all leave their finger-marks, which will one day be revealed.—*Home Journal.*

THE STARS.

[LITTLE FOLKS' NOTIONS ABOUT THEM.]

"They are peep-holes to let the glory through."

"They are nice lamps that have been good and gone to heaven."

"There are the angel fingers pointing to us."

"Mamma, here is the moon come, and brought a lot of little babies with her."

"When God makes the new moon, doesn't he cut up the old moon to make stars of?"

"Angel eyes looking down at us."

"Nails in the floor of heaven."

"If the wrong side of heaven is so beautiful, what must the right side be?"

"'That star you see up there is bigger than this world,' said a little girl to her four-year-old cousin. 'No, it ain't, or it could keep the rain off,' exclaimed the young philosopher."

RECEIPTS

FOR MAY, 1870.

MAINE, $129.04.

Auburn. Cong. Ch. ($30. of which from Seth May to const. Rev. George Harris L. M.	$101 00
Bangor. First Cong. Ch. *for a Teacher*, $27.43, "Every Little Helps" 36c.	27 79
Rockland. A. F. J.	25

NEW HAMPSHIRE, $781.46.

Amherst. S. & L. K. Melendy, *for a Teacher* $300., Ladies' Charitable Ass'n $50., Juvenile Dep't Charitable Soc. 9, b. of C., —— b. of C.	350 00
Auburn. "C."	1 00
Bennington. Miss Emily Whittemore.	5 00
Derry. First Ch.	6 85
Durham. Cong. Ch.	19 75
Exeter. Second Cong. Ch. $112.10, First Cong. Ch. $24.36.	136 46
Fitzwilliam. Ebenezer Potter $10., Miss Mary Wheeler $2., Cong. Ch. (addl.) $2.97	14 97
Gilmantown. Cong. Ch.	9 00
Hampstead. Cong. Ch.	17 20
Hollis. Cong. Ch.	61 93
Mason Village. E. G. Heald.	5 00
Mount Vernon. Cong. Ch.	12 30
Nashua. "Friends" by Mrs. Sarah Swallow.	100 00
New Ipswich. Nancy F. Davis.	2 00
Temple. Cong. Ch.	40 00

VERMONT, $417.70.

Benson. Cong. Ch.	12 86
Brandon. Cong. Ch.	43 30
Cambridge. Mrs. Nancy Howe $15, Madison Safford $12 50., Dea. Jona. French $2, "A Widow" 50c.	30 00
Ferrisburgh. Cong. Ch.	19 17
North Waterford. S. E.	1 00
Orwell. Cong. Ch.	23 84
Peacham. Cong. Ch.	25 10
Pittsford. Cong. Ch. $40. and Sab. Sch. $55. to const. Mrs. Richard N. Allen and Amos D. Tiffany L. M's, A. Hammond $11., J. Davis and H. F. Lothrop $5. ea. H. H. 50c.	116 50
Royalton. A. W. Kenney, *for a Teacher*.	50 00
Vergennes. Cong. Ch.	23 06
Waitsfield. Cong. Ch.	10 75
Waterbury. Mrs. Harriet F. Russ.	5 00
Weston. Mrs. R. S. Clayton.	2
West Randolph. Cong. Ch.	33
Windham. Cong. Sab. Sch.	12
Woodstock. C. M. Baxter.	10

MASSACHUSETTS, $3,753.81.

Andover. Theo. Seminary.	98
Becket. First Cong. Ch.	6
Belchertown. S. S. Class, by S. D. Cowles	10
Beverly. Freedmen's Aid Soc. *for Hampton Inst.*	103
Boston. Mrs. Sally Perry $100. *for Brewer Orphan Asylum*, Mrs. Willard Sears $5., "Friends" $2 75.	107
Bridgewater. Cong. Ch. to const. Philander Leach L. M.	40
Brimfield. Mrs. P. C. Browning.	10
Buckland. Ladies' Benev. Soc.	16
Centerville. Cong. Ch.	12
Chelsea. Mrs. S. P. L. Gerrish, to const. Mrs. Sophronia D. Lord L. M.	30
Chicopee. Second Cong. Ch.	37
Concord. Second Cong. Ch.	32
Curtisville. Cong. Ch. $18., Sab. Sch. $6.-65	24
East Falmouth. Cong. Ch.	5
East Hampton. First Parish, Ladies' Benev. Soc. to const. Mrs. Sarah B. Colton L. M.	35
Fall River. Central Cong. Ch.	207
Fitchburgh. "A Friend"	5
Franklin. Cong. Ch. *for a Teacher*.	122
Freetown. Cong. Ch.	8
Georgetown. Memorial Cong. Ch.	28
Gill. Cong. Ch.	34
Great Barrington. E. & M. Beckwith.	12
Harwich Port. "Davis" *for Foreign M.*	1
Holliston. Cong. Ch.	19
Hopkinton. L. B. Mayberry's Sab. Sch. Class.	20
Hyde Park. D. B. F.	1
Manchester. "Friends" $100., "A Friend" $4.	104
Marlborough. Union Cong. Sab. Sch.	110
Millbury. First Cong. Ch.	115
Middleborough. F. L. Thompson.	19
Monson. Cong. Ch.	62
Montague. Elliott H. Marsh	6
New Marlborough. Miss Helen A. Bettticher $5. and b. of C.	5
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North Brookfield. First Cong. Ch. $14., and Sab. Sch. *for a Teacher* $55.12.	69
North Middleboro'. Cong. Ch.	23
Pepperell. Evan. Cong. Ch.	29
Pittsfield. South Cong. Ch. $56., and Sab. Sch. $15.	71
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Sherborn. Cong. Ch.	21
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West Medway. Cong. Ch.	84
Westborough. A. Carleton $30. to const. Julien H. Jones, M. D., L. M. "A Friend" $30.	60
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Weymouth. Second Cong. Ch.	28
Wilbraham. Cong. Ch.	16
Worcester. Union Church Sab. Sch. *for a Teacher* $50., Miss. Chapel Ch. $22. bal. to const. L. Harrington L. M. by Rev. H. T. Cheever.	72
Worthington. Cong. Ch.	31
Yarmouth. First Cong. Ch.	53

RHODE ISLAND.

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Wethersfield. Simon Bennett 5 00

MICHIGAN, $379.58.

Charlotte. Cong. Ch. (in part.) 20 75
Easton. Cong. Ch. 3 50
Grand Rapids. "Friends." 12 00
Hopkins. Cong. Ch. 9 50
Ionia. Cong. Ch. 3 45
Kendall. Albert Arms 5 00
Leroy. Cong. Ch. 10 00
Lodi. Cong. Ch. 5 13
Matteson. Cong. S. S. $7.61, "A Friend" $1, 8 61
Olivet. Cong. Ch. (in part) 89 38
Smyrna. Cong. Ch. 10 25
Sturgis. Union Meeting 33 00
Union City. Cong. Ch 99 45
Vermontville. Cong. Ch. 10 50
Webster. First Cong. Ch. 16 00
Wheatland. Cong. Ch. (in part) 43 00

WISCONSIN, $196.07.

Baraboo. J. G. Cowles 2 00
Beloit. First Cong. Ch. $20, First Ch. Sab. Sch. $16.60, T. L. Riggs $10, Second Cong. Ch. $1 (addl.) 47 60
Emerald Grove, Cong. Ch. (addl.) 14 00
Kenosha. Cong Ch. (addl.) 6 50
Lake Mills. Cong. Ch. 7 00
Monroe. Cong. Ch. $5, Miss H's S. S. class $2 (addl.) 7 00
Ripon. Geo. Davis 10 00
River Falls. Cong. and Bap. Ch's 6 00
Rosendale and Springvale. Ind. Ch's. 30 25
Rosendale. Cong. Ch. (in part) 2 75
Shopiere. Cong. Ch. 16 00
Tafton. Cong. Ch. 18 60
Windsor. Cong. Ch. (in part) 18 35
—— "A Friend." 10 00

MINNESOTA, $142.75.

Afton. Cong. Ch. (addl.) 15 00
Austin. "A Friend," to const. Miss Ella Cook, L. M. 50 00
Lakeland. Cong. Ch. (addl.) 1 00
Leech Lake. Rev. S. G. Wright 2 00
Rochester. Cong. Ch. 49 75
St. Paul. Plymouth Cong. Sab. Sch. 25 00

IOWA. $121.30.

Algona. Cong. Ch. $6, Cong. S. S. $2 .... 8 00
Burlington. Rev. D. E. J. 1 00
Chester. Cong. Ch. 12 90
Cincinnati. Wm. T. Reynolds 5 00
Deep Creek and Waterford. Cong. Chs. 12 25
Dover. E. C. A. 50
Grinnell. Cong. Ch. 48 00
Monroe. Cong. Ch. 18 00
Tabor. Cong. Ch. 15 00
Waterloo. Mrs. W. W. T. 50

ARKANSAS.

Batesville. Public School Fund 242 00

KANSAS.

Olathe. J. E. 1 00

TEXAS.

Plano. Elder Jacob Routh 1 50

SCOTLAND.

Glasgow. Free Ch. of Scotland, by Peter MacLeod, £15. 18. 6—$88.83, Mary White £4. 3. 6—$23.24. ..... 112 07

Total. $19,671

W. E. WHITING,
Asst. Treas.

Constitution of the American Missionary Association.

Incorporated January 30, 1849.

ART. I. This Society shall be called "THE AMERICAN MISSIONARY ASSOCIATION."

ART. II. The object of this Association shall be to conduct Christian missionary and educational operations, and diffuse a knowledge of the Holy Scriptures in our own and other countries which are destitute of them, or which present open and urgent fields of effort.

ART. III. Any person of evangelical sentiments,* who professes faith in the Lord Jesus Christ, who is not a slaveholder, or in the practice of other immoralities, and who contributes to the funds, may become a member of the Society; and by the payment of thirty dollars, a life member; provided, that children and others who have not professed their faith, may be constituted life members without the privilege of voting.

ART. IV. This Society shall meet annually, in the month of September, October, or November, for the election of officers and the transaction of other business, at such time and place as shall be designated by the Executive Committee.

ART. V. The annual meeting shall be constituted of the regular officers and members of the Society at the time of such meeting, and of delegates from churches, local missionary societies, and other coöperating bodies—each body being entitled to one representative.

ART. VI. The officers of the Society shall be a President, Vice-Presidents, a Recording Secretary, Corresponding Secretaries, Treasurer, two Auditors, and an Executive Committee of not less than twelve, of which the Corresponding Secretaries and Treasurer shall be ex-officio members.

ART. VII. To the Executive Committee shall belong the collecting and disbursing of funds; the appointing, counseling, sustaining, and dismissing (for just and sufficient reasons) missionaries and agents; the selection of missionary fields; and, in general, the transaction of all such business as usually appertains to the executive committees of missionary and other benevolent societies; the Committee to exercise no ecclesiastical jurisdiction over the missionaries; and its doings to be subject always to the revision of the annual meeting, which shall, by a reference mutually chosen, always entertain the complaints of any aggrieved agent or missionary; and the decision of such reference shall be final.

The Executive Committee shall have authority to fill all vacancies occurring among the officers between the regular annual meetings; to apply, if they see fit, to any State Legislature for acts of incorporation; to fix the compensation, where any is given, of all officers, agents, missionaries, or others in the employment of the Society; to make provision, if any, for disabled missionaries, and for the widows and children of such as are deceased; and to call, in all parts of the country, at their discretion, special and general conventions of the friends of missions, with a view to the diffusion of the missionary spirit, and the general and vigorous promotion of the missionary work.

Five members of the Committee shall constitute a quorum for transacting business.

ART. VIII. This Society, in collecting funds, in appointing officers, agents, and missionaries, and in selecting fields of labor, and conducting the missionary work, will endeavor particularly to discountenance slavery, by refusing to receive the known fruits of unrequited labor, or to welcome to its employment those who hold their fellow-beings as slaves.

ART. IX. Missionary bodies, churches, or individuals, agreeing to the principles of this Society, and wishing to appoint and sustain missionaries of their own, shall be entitled to do so through the agency of the Executive Committee, on terms mutually agreed upon.

ART. X. No amendment shall be made in this Constitution without the concurrence of two thirds of the members present at a regular annual meeting; nor unless the proposed amendment has been submitted to a previous meeting, or to the Executive Committee in season to be published by them (as it shall be their duty to do, if so submitted,) in the regular official notification of the meeting.

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* By evangelical sentiments we understand, among others, a belief in the guilty and lost condition of all men without a Saviour; the Supreme Deity, Incarnation, and Atoning Sacrifice of Jesus Christ, the only Saviour of the world; the necessity of regeneration by the Holy Spirit, repentance, faith, and holy obedience, in order to salvation; the immortality of the soul; and the retributions of the judgment in the eternal punishment of the wicked, and salvation of the righteous.

THE AMERICAN MISSIONARY

MAGAZINE.

This Magazine will be sent, gratuitously, to the Missionaries of the Association; and—if they shall request—to Life Members; to all clergymen who take up collections for the Association, or present its claim to their people, through the Monthly Concert, or otherwise; to Superintendents of Sabbath Schools; to College Libraries; to Theological Seminaries; to Societies of Inquiry on Missions; and to every donor who does not prefer to take it as a subscriber, and contributes in a year not less than five dollars.

THE WANTS OF THE ASSOCIATION.

1. MONEY, to sustain our Schools and Missions.

2. CLOTHING, of all kinds, for the suffering Freedmen.

3. BOOKS and Stationery for Schools, *interesting* books for reading in families just learning to use them.

4. SUPPLIES for Teachers' Homes. *The boarding of our Teachers* is the heaviest item in supporting our Schools at the South. Any article of food in use in your home—flour, vegetables, dried fruits, pickles of any kind, hams, smoked or salt meat—will be most useful.

SPECIAL DIRECTIONS FOR PACKAGES.

Boxes for Freedmen frequently come to the Rooms, to whose origin our only clue is the railroad or steamboat freight bill. Thus our desire to make proper acknowledgment to the donor is defeated. We wish to keep open the line of communication from those who give to those who receive. To secure this the boxes must be *identified* at the Rooms and in the field. We therefore again earnestly call the attention of friends to the following requests:

1. *Under the lid* of each box, put a list of the articles, and an envelope directed *to your post-office.*

2. Mark the box plainly to us; and somewhere on it put the *name of the town from which it comes.*

3. Notify us promptly of the shipment—when and by *what* line—and send duplicate list of contents *in letter*, to the office.

Our friends by taking the additional labor to follow exactly these directions, will add greatly to the convenience of our agents at the office, and secure for the donors, in nearly every instance, a letter direct from the teacher who distributed their gifts to the poor.

SEND MONEY AND BOXES TO THE NEAREST A. M. A. OFFICE, AS BELOW.

NEW YORK . W. E. Whiting, 59 Reade St.

BOSTON . . . Rev. C. L. Woodworth, 5 Pemberton Square—Room 22.

CINCINNATI . Rev. E. M. Cravath, 176 Elm St.

CHICAGO . . . S. N. Clark, 38 Lombard Block.

LEGACIES.

THE AMERICAN MISSIONARY ASSOCIATION is incorporated by special act of the Legislature of the State of New York. It is therefore earnestly requested of those who design to benefit the Association by giving it a place in their last Will and Testament, that they would use the following

FORM OF A BEQUEST.

"I BEQUEATH to my executor (or executors) the sum of —— dollars in trust, to pay the same in — days after my decease to the person who, when the same is payable, shall act as Treasurer of the "American Missionary Association," New York City, to be applied under the direction of the Executive Committee of the Association, to its charitable uses and purposes."

The Will should be attested by three witnesses, [in some States three are required—in other States only two,] who should write against their names, their places of residence [if in cities, their street and number]. The following form of attestation will answer for every State in the Union: "Signed, sealed, published and declared by the said [A. B.] as his last Will and Testament, in presence of us, who, at the request of the said A. B., and in his presence, and in the presence of each other, have hereunto subscribed our names as witnesses." In some States, it is required that the Will should be made at least two months before the death of the testator.